

P. L. Houshewy pr

SEASONABLE

placet

CONSIDERATIONS

ON THE

Indecent and Dangerous Custom

OF

BURYING

IN

Churches and Church-Yards.

With Remarkable

OBSERVATIONS

HISTORICAL and PHILOSOPHICAL.

PROVING,

That the Custom is not only contrary to the
Practice of the Antients, but fatal, in Case
of INFECTION.

Humbly Offer'd to the Consideration of our Superiours.

L O N D O N ;

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THE

INTRODUCTION.



O bury the Dead has been always reckon'd among the Works of Charity : But it may be question'd, Whether it be not rather a Work of Necessity ? For every Dead will have a Burial from the Living, either by good, or ill-Will ; and Works of such Absolute Necessity can hardly be numbred among the Works of Charity, which proceed not from Force, but from Love.

And if the Burial of the Dead may in any Sense be esteem'd an Act of Charity ; the next Enquiry is, Whether it be Charity to the Dead, or to the Living ? And the Question will soon be decided, Not to the Dead, but to the Living ; for the Dead have no Sense of, nor Benefit (a) from the Place where they lay, or from the Manner how they were deposited : But the Charity,

(a) August. Civitat. Dei, Lib. 1. cap. 12.

4 The INTRODUCTION.

if there be any in the Place, or Manner of Burial, must be to the Living; either by the external Pomp, to allay (b) their Grief, or chiefly, by a decent Inhumation, to prevent those Mischievous Consequences, which the Neglect would otherwise produce; and there all Nations, by the innate Law of Nature, have ever been careful to bury the Dead in Decent Places, and in a Decent Manner.

Some few Nations, indeed, have discover'd great Inhumanity, by neglecting their Dead; or casting them into the Sea, or Rivers, to be devour'd by Fishes: And Others, more brutish, have expos'd their Dead to be devour'd by wild Beasts; as St. Hierom (c) tells us. But all the Civiliz'd Part of the World have shewn their Respect and Love to their Deceased Friends and Relations, by Handsome Funerals. And many Nations were superstitiously curious in the Funeral-Rites; for, the Heathens, in general, call'd Interrment (d) a Divine Institution, and (e) a Law of the Immortal Gods: And the Romans (f) had a Peculiar Deity presiding over those Rites. And as they shew'd their Love to the Departed, by those Ceremonies, so they also shew'd their Charity and Care

(b) Statius Thebaid. Lib. 6.

(c) Hieronym. contra Jovinian. Cap. 36.

(d) Isocrat. Panathem.

(e) Euripid. in Supplic.

(f) Plutarch. Vit. Numa.

The INTRODUCTION. 5

for themselves and others Living, by such Means of Burial as might prevent all Mischief.

The Manners of Men, in this Particular, have been as various, as Nations and Circumstances have been different; the most common Method of Burial has been by Inhumation, or by Burning. And tho' several People, by Pompous Funerals, and Costly Burnings, might have several Ends, either to shew their Respect for the Deceased, or to perpetuate their Memories to future Ages by Lofty Pyramids and Rich Monuments, or by Costly Embalmings, to preserve their Bodies; or by more Costly Incremations, to collect their Dust into Urns, and transmit their Reliques to Posterity: Yet, I doubt not, but by both Burning and Burying, they had Regard to the Health and Welfare of the Living, and endeavour'd to prevent that Fatality, which they might otherwise have been expos'd to.

And further, I think, I may venture to say, that all Nations in the World have most religiously preserv'd the Sanctuary, the Place of Divine Worship, from the Pollutions of the Dead: None would allow a Dead Body to be brought, or to continue there, much less make the Temples of their Gods, Burial-Places for the Dead. No, that's the Folly and Madness of the Christians only; who, through a false Conceit of Charity to the Dead, have forgot the Venera-

6 The INTRODUCTION.

eneration due to God's House; have forgot the Charity due to the Living, and have made their Churches Charnel-Houses and Receptacles of the Dead.

But whether the Burying of the Dead in Churches and Church-Yards, be an Act of Charity, as is pretended, and not rather an Act of Profanity, Indecency, and of most Pernicious Consequences to the Living, will be the Subject of this Present Enquiry.

And in Order to this, I will demonstrate,

FIRST, That no Nation, or People, ever Buried in Towns, much less in Temples, or Places dedicated to Divine Service.

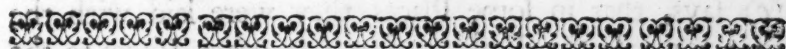
SECONDLY, I'll trace the Original of this Practice, and prove, that it was begun thro' Pride, improv'd by Superstition, and encourag'd for Lucre.

THIRDLY, I'll prove the Indecency, in Respect to God, and the Inconveniency of this Custom, in Respect to Men, from Experience and natural Reasons.

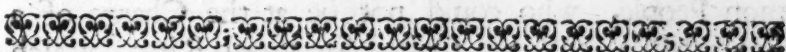




THE SANCTUARY Undeiled, &c.



CHAP. I.



(1) *Of the Burial-Places of the Antient.*



HAT Interrment, or closing the Bodies of the Dead in a Grave, is the most Antient Way of Burial, is without all Doubt. The *Egyptians*, and People of *Asia*, have us'd it from the first Beginnings of Time.

What Custom prevail'd before the Deluge we know nothing of; the Scriptures are silent: Those Sacred Writings speak of the Death of the Antediluvian Fathers, but not a Word of their Burial. What Light we have therefore from the Holy Scriptures, relates only to the Patriarchs, and later Nations; and the most prevailing Custom with them was *Inhumation*.

In succeeding Ages, an other Fashion arose among some People, of burning the Bodies of the Dead. Whether this Custom was owing to Fear, lest their Enemies might offer Injury to the Dead when interr'd, by digging it up again; or, whether it was begun upon the Bodies of Princes, or Persons of prime Dignity, fancying, that their (a) Souls were carried up in those Flames to consort among the Gods: Or, whether other Persons of inferior Rank thought to get to Heaven that Way, is a Matter uncertain: But it is certain, that the *Greeks* us'd Burning very antiently, as early as the Times of the *Trojan War*; as appears by *Homer's* (b) Description of the Funeral of *Patroclus*. Not but the *Grecians* us'd Interrment likewise; for their Antient Historians give Account of the Way of placing the Body in the Grave; for, *Plutarch* (c) says, that in some Places they were laid with the Face towards the East; and at (d) other Places to the contrary, namely, towards the West. Nay, the common People, who could not be at the Charge of a Funeral-Pile, and the Costly Sacrificial Rites, which attended that Way of Funeration by Burning, generally were buried by Way of Interrment. And *Cicero* (e) informs us, that in such early Times, as those of *Cecrops*, Interrment was altogether made Use of by the *Grecians*.

The *Romans* took the Custom of burning their Dead from the *Greeks*; and for the most Part us'd it, 'till Christianity prevail'd in that Empire. But yet *Pliny* (f) says expressly, "That Burning among the *Romans* was not the Antient Custom, they were for-

(a) *Plin. Nat. Hist. Lib. 7. cap. 54.*

(b) *ποίησαν δὲ πυρὸν ἐκστύλῳ ποδῶν, &c.*

Hom. Iliad. xxiii. v. 165, &c.

(c) *Plut. in Solon. Eustath. on Hom. Il. T. Ælian. Lib. 5. c. 14.*

(d) *Æl. Var. Hist. Lib. 7.*

(e) *Cic. de Leg. Lib. 2.*

(f) *Plin. Nat. Hist. Lib. 7. v. 54.*

“merly interr’d; but after being engag’d in long Wars
 “they found that the Dead were dug up again, they
 “brought in this Custom; tho’ many Families con-
 “tinued the Antient Way of Burial: For, in the
 “*Cornelian* Family, *Sylla* the Dictator is said to be the
 “first Person burned, and he was willing to be so
 “buried, fearing that he should be serv’d as he had
 “serv’d *Caius Marius* his Enemy before, whose Body
 “he caus’d to be dug up, and thrown into the Ri-
 “ver *Aniene*”. But whether they buried by Incre-
 mation or Inhumation, none ever made Choice of the
 Place of Divine Worship, either to bury, or deposite
 the Ashes. None, I say, neither *Jews*, nor *Gentiles*,
 nor *Christians* neither, for some Hundred Years after
 Christianity began; none ever presum’d to make God’s
 Temple the Carnicle of dead Corpses, as will further
 appear in the Sequel of this Enquiry.



Of the Patriarchal Ages.

WHEN the Worship of God was not fixed
 to any stated Place, but performed occasi-
 onally, as God was pleased to appear, some-
 times in one Place, and sometimes at ano-
 ther, to make himself known to the Antient Fathers:
 Those Places where God appear’d were esteem’d holy,
 and more venerable than others, as consecrated by the
 Divine *Shechinah*; there they erected Altars, there
 they worshipp’d God; but we do not find that they
 presum’d to bury the Dead there. God appear’d to
Abraham after he was departed from *Haran*, at several
 Times, and in several Places, as in the Plain of *Mo-
 rah*, *Gen. xii. 6.* in the Plains of *Mamre*, *Chap. xviii. 1.*
 in the Land of *Moriah*, *Chap. xxii. 12.* But in none
 of these did he look for a Grave for his beloved *Sa-*

rah, but purchased the Field of Ephron which was in Machphela before Mamre, that is in Hebron in the Land of Canaan; and there he buried her in a Cave, Gen. xxiii. 17, 19. And Abraham himself was afterwards buried there, Chap. xxv. 9. And in that same Grave, remote from any Town, or Number of People, and distant from any Holy Place of Divine Worship, Isaac and Jacob, Rebecca and Leah were also buried, Gen. xlix. 30, 31. And tho' Beth-el was undoubtedly the most noted Place, and most honoured by the repeated Appearances of God; God having, as it were, took his Abode there, whence it was by Way of Eminence, call'd God's House by Jacob: Yet I cannot learn that that Patriarch ever desired to be buried there; but on the contrary, that he earnestly pray'd, that he might be carried to Canaan, and be buried in the Grave of his Ancestors, Chap. xlix. 29.

When Joseph found himself dying, he bound his Brethren with an Oath, not to bury him in Egypt; but having by a prophetick Spirit assured them, that God would deliver them, and settle them in Canaan, they embalm'd him, and kept his Body 'till the Children of Israel came into Canaan, and then buried him in Schechem, in a Parcel of Ground which Jacob bought of the Sons of Hamor the Father of Schechem, Jos. xxiv. 32. And St. Hieron (a) says, that his Monument was remaining even to his Time. How this Body was kept, and where, by the Jews in their Pilgrimage in the Wilderness, we shall see presently.

(a) Hieron. Ep. in Gen.



*Of the ISRAELITES in the Wilderneys.*

U Come now to the *Israelites* in the Wilderneys. When God, by the Hand of *Moses*, had brought out the *Israelites* from *Egypt*, and had adopted them for his peculiar People, he soon settled a Government among them, instituted a Worship, built himself a Church, ordain'd Ceremonies, appointed Laws, and sanctatied them by Penalties. Now here was a Church, a Tabernacle, a travelling Temple, remov'd to several Places, and had several Stations. There is do doubt but the Ground where-ever this Tabernacle stood was consecrated by Prayer before it was set down; the Form of which Consecration-Prayer *Moses* gives us, *Numbers* x. 35. *When the Ark set forward, Moses said, Rise up, Lord, and let thine Enemies be scattered; and let them that hate thee flee before thee.* And when it rested he said, *Return, O Lord, unto the many Thousands of Israel.* Ver. 36. Now I am apt to believe, there was not a *Jew* of all the Tribes that ever thought of a Burial-Place at, or near the Sanctuary, nor the Court-Yard about it.

And this will appear beyond Contradiction, from the Charge God gave to *Israel* at that Time.

When the Tabernacle was finish'd, God considering the Uncleaness of those that wrought in the rearing of it, and of all *Israel* among whom it stood, and of the Sons of *Aaron* that were to minister in it; he commanded, that an Offering should be made for an *Attonement* for the Holy Place, because of the Uncleaness of the Children of *Israel.* Lev. xvi. 16. And God appointed, that there should be yearly a great Expiation,

an Attonement for the Holy Sanctuary, for the Tabernacle of the Congregation, for the Altar, for the Priests, and for all the People. Ver. 33, 34. And then added this Charge, Ye shall reverence my Sanctuary. Lev. xix. 30.

And that the Sanctuary might be reverenc'd indeed, God enjoin'd, that those that were under any kind of Pollution should be expell'd from it.

First, Those that were unclean by Issue of BLOOD.

The XVth Chapter of *Leviticus* tells us, that not only the Persons themselves, whether Man or Woman that had the Issue of Blood were unclean, and forbid to come into the Congregation; but even those Persons also whom they had but touched, or spit upon, were polluted by them; even their Garments, their Saddles, and Pots were unclean, and must be purified: Nay, even those Persons after they were cleansed from their Issue, were not admitted to appear before the 8th Day, and then not until an Offering had been made for an *Attonement* before the Lord. Ver. 15.

Secondly, The same Law, tho' not of the same Extent of Time for Conjugal Pollution, Chap. xv. 17, 18. and of greater, for the Purification of Child-Birth, Lev. xii.

Thirdly, Those that were unclean by LEPROSY.

The Law concerning *LEPERS* was very strict, *Lev. xiii. 45. For the Leper in whom the Plague is, his Clothes shall be rent, and his Head bare, and he shall put a Covering upon his upper Lip, and shall cry, unclean, unclean; Ver. 46. He shall dwell alone, without the Camp shall his Habitation be.* Their Garments were to be burned, and even the Houses, whole or in Part, were to be razed, and the very Stones to be cast out of the City in an unclean Place. *Lev. xiv. 40, 45.*

Fourthly,

Fourthly, Those that were unclean by Reason of the DEAD.

In the Fifth Chapter of *Numbers* we find this Law, *Command the Children of Israel, that they put out of the Camp - - - - - whosoever is defiled by the Dead, - - - - - that they defile not their Camps in the midst whereof I dwell.* Ver. 2, 3. *A Nazarite, whether Man or Woman, all the Days of his Separation shall not come nigh to a dead Body, he shall not make himself unclean for his Father or for his Mother - - - when they die, because the Consecration of his God is upon his Head.* Ver. 2. 7. of Chap. vi. *And if any Man die suddenly by him, and he hath defiled the Head of his Consecration,* Ver. 9. *by touching of the Dead, he shall have his Head shaved; and on the eighth Day he shall bring an Offering to make Attonement for that he sinned by the Dead.* Ver. 10, 11.

Whoever was defiled by a dead Body was not admitted to eat the Passover, *Seven Days was he unclean,* Numb. xix. 11. *And if he did not purifie himself on the third Day he was not clean on the seventh, and whosoever touched the Body of a dead Man and purified not himself, he defiled the Tabernacle of the Lord, and that Soul was to be cut off from Israel.* Ver. 13. *This is the LAW, when a Man dies in a Tent, all that come into the Tent, and all that is in the Tent, shall be unclean seven Days; and whoever touches one that is slain with a Sword in the open Field, or a dead Body, or a Bone of a Man, or a Grave, shall be unclean seven Days.* Ver. 14, 16.

Of the PRIESTS.

AND for the Priests the Sons of Aaron, there shall none of them be defiled for the Dead among his People, except the nearest of Kin, as Father, Mother, Son, Daughter, Brother and Sister that is a Virgin. Lev. xxi. 1. but for none else, no, not a Prince.

But

But the High-Priest upon whose Head the Anointing Oil was poured, he shall not go in to any dead Body, nor defile himself for his Father or Mother, that he may not profane the Sanctuary of his God. Ver. 10, 11, 12.

Thus stood the Case with the Jews, they might not touch a dead Body, and come in the Sanctuary: And hence we see what Difficulties they were put to, by the Body of Joseph for forty Years, which must have been kept at a Distance from the Camp, because of these strict Injunctions.

What God design'd by these severe Precepts, we shall see in another Place; depend upon it, it was more than meer Ceremony; there was some great End in it, for his own Honour, and some good End in it for the Preservation of the Health and Lives of his People: But of this hereafter.

However we find, how clean, how pure, how unpolluted, God would have his People, his House, his Tabernacle, that Place, where his Honour dwelt; and accordingly we find that when Aaron dyed on Mount Hor, that he was not buried in the High-Chancel or Holy of Holies near the Altar, but elsewhere; and probably on the same Mount where he died: For it is said, *Deut. x. 6.* that the Children of Israel came to Mosera there Aaron died, and there he was buried. And Eleazar the High-Priest, Aaron's Son and Successor, who died in Canaan when the Tabernacle was set up in Shiloh, and they had obtained Rest, was buried in a Hill that pertained to Phinehas his Son which was given him in Mount Ephraim. *Josh. xxiv. 33.* And even Joshua the Prince and Ruler of the People was buried in the Border of his Inheritance in Timnath Sera, which is in Mount Ephraim. Ver. 30.



*Of the JEWS in Canaan.*

Come now to look upon the *Jews*, as a settled Nation fix'd in *Canaan*, and to enquire after the Places of Burial among them there.

And here I presume, we may conclude for the whole Nation from the Practice of the chief City *Jerusalem*; tho' *Cunæus* (a) is of Opinion, that it was not forbid in other Towns, to bury the Dead within the Towns, so they could obtain the Consent of *Seven* of the chief Men; but if a Corpse was once carried out of the City, it might in no wise be brought back again to be buried there, though all the Inhabitants should desire it.

However that be, for the City of *Jerusalem*, the *Jews* never us'd to bury there, all the Burial-Places were without the City, without the Gates and Suburbs of the City; they call'd *Jerusalem* the Holy City, and look'd upon it as sacred, because of the Holy Temple, and the Divine Presence there: And God having made it his peculiar Dwelling-Place, they would in no wise allow it to be polluted by any Dead, and that by Virtue of the Divine Command, which was of the same Force in *Canaan* as it had been in the Wilderness.

And indeed it is a Maxim, not with the *Jews* only, but with all Nations in the World (b) that Holy Places are polluted by dead Carcasses or dead Men's Bones. Hence we find, when *Josias* would prophane

(a) *Cunæus Rep. Hebr. Lib. 1. cap. 7.*

(b) *Josephus Antiq. Lib. 18. cap. 3.*

the Altars consecrated to Idols, he burned dead Men's Bones upon them, which he took out of the Sepulchres that were upon the Mount. 2 Kings xxiii. 16. And when God threatened to punish *Israel*, by *Ezekiel*, he tells them, that their Altars shall be desolate. ---- And I will lay the dead Carcases of the Children of *Israel* before their Idols, and I will scatter your Bones round about your Altars. Chap. vi. 5. And therefore the *Jews* were mightily concerned about Pollution by the Dead, and were so very strict in this Particular, that they would not suffer a dead Body to lye in *Jerusalem*, no, not for one Night; neither would they permit so much as dead Men's Bones to be carried thro' the City. (a) And as the *Jews* by the Divine Law had Ablutions, Washings, and Purifications, for Defilements by the Dead, which is called *Βαπτισμός ἀπὸ νεκρῶν*, *Eccles.* xxxiv. 25. a washing from the Pollution contracted by the Touch of a dead Body. So the *Gentiles* also from them, had the Rite of Purification for Defilements contracted by the Dead; for the *Flamens* or *Funera Mater* dismissing the People from a Funeral, sprinkled them with Water to purge them of the Pollution receiv'd by the Sight of the Funeral; as *Nardius* (b) tells us. And whenever they entred into a Temple they were first sprinkled with Holy Water, the *χεῖμα*, so often mention'd by Heathen Writers, lest they should appear polluted before the Gods. (c)

Exceptions of the Kings of JUDAH.

HOWever, altho' there were no Graves in *Jerusalem*, it must be acknowledg'd, that there was an Exception, in Regard to the Kings of *Judah*; for they

- (a) *Cunæus Resp. Hebr. Lib. i. cap. 7.*
Lightfoot Hor. Hebr. Cent. Chorogr. Cap. 21. p. 44.
- (b) *Nardius of the Funeral-Rites of the Athenians.*
- (c) *Vide Natal. Comit. Lib. 1. cap. 14. pag. 48.*

were

were buried even within the Walls of the City, on Mount *Zion*, which is call'd the City of *David*, where that Prince built the Royal Palace, and the Burying-Place for the Royal Family.

This Place no doubt was very sumptuous, according to the Wealth and Dignity of that Prince: And it appears from *Acts* ii. 29. that that Sepulchre or Monument was remaining, even in the Days of the Apostles. *Josephus* (a) says, That *Solomon* hid immense Treasures in this Monument; how great may partly be computed from that vast Wealth *Hircanus* took away from it when he was besieged by *Antiochus Pius*, after it had been erected Thirteen Hundred Years; namely, Three Thousand Talents: And he left very considerable, which was, not long after, taken away by *Herod*.

In this Place several of the *Jewish* Kings were interr'd; but notwithstanding this Burial-Ground was within the Walls of the City, upon strict Examination it will appear, that even those Kings were buried in an open Field; for so it is said, 2 Chron. xxvi. 23. *So Uzziah slept with his Fathers, and they buried him with his Fathers in the Field of the Burial which belonged to the Kings; for they said, He is a Leper*: So this Prince was not interr'd in the same Grave, though in the same Field.

This Mount *Sion* was a great Heighth above the other Parts of the City; and thence called (b) *the Higher City*. *Johannes Heydenus* (c)

(b) *Josephus Antiq.* Lib. 7. cap. 12. *A Talent of Silver among the Hebrews was 375 l. of English Money; but a Talent of Gold was Twelve Times as much, 4500 l. Godwin, Moses, &c.* Lib. 6. cap. 10. pag. 296. *So the Three Thousand Talents of Silver amounted to, One Million, One Hundred and Twenty five Thousand Pounds; and if Gold, to Thirteen Millions, Five Hundred Thousand Pounds. See Cunnæus Resp. Hebr.* Lib. 2. cap. 23.

(b) *Spanheim Geograph. Sacra*, pag. 53. *Lightfoot Cent. Chorogr.* Cap. 22.

(c) *Bunding Itinerar. Sacr. Script.*

says, That it was Seven Hundred Eighty Foot high, and very steep, accessible but on one Side only, at the Dale of *Tyropean*, where a Way was made to it with Steps cut out in the Rock; and this Way was enclosed by a very great Gate, called the Gate of *Sion*: And on the Top, the Surface of this Mount within the Walls was of an Extent of more than half a *German* Mile, which is full Two *English* Miles.

This Mount is now without the Walls of the present *Jerusalem*: And (a) *Paulus Orosius*, and other Historians tell us, That in the Reign of *Adrian* the Emperor this Mount *Sion* was sadly broke by a violent Earthquake, and *David's* Sepulchre totally demolish'd; though the *Turks*, the present Possessors, pretend to shew exactly both the Palace and the Grave.

But, excepting the Kings of *Judah*, the Scriptures tell us only of *Jehoida* the High-Priest, who, for the great Good he had done to the Kingdom, was buried in the Sepulchre of the Kings, 2 *Chron.* xxiv. 16. --

But these few make no Rule, the *Jews* buried without the City; for we find, the Sepulchre of *Joseph* of *Arimathea*, wherein our blessed Saviour lay, was out of the City, though not very distant: And *Lazarus* his Grave, mention'd by St. *John*, was not in *Bethany*: (b) There he dwelt indeed in that Village, distant from *Jerusalem* about fifteen Furlongs, which is two *English* Miles. But it appears, *Ver.* 38. that he was buried without the Village in a Cave: And we find, that the Inhabitants of *Naim* carried the dead Man (whom Christ raised from the dead) out of the City to be interr'd, *Luke* vii. 12. which City of *Naim* (c) was Northward from *Jerusalem* Twelve *German*, or more than Thirty six *English* Miles. And lastly, those Dead which were raised at, and by the Vertue of the

(a) Bunting Itiner. S. Script. pag. 43.

(b) John Chap. 11. *Ver.* 18. compare with *Ver.* 31.

(c) Bunting Itiner. N. T. pag. 29.

Refurrection of Jesus Christ, came out of the Graves, and went into the holy City. *Math.* xxvii. 53.

“ Nay, the Levites had not so much Privilege allow’d them, they might not bury in the Country about the Cities where they dwelt, but were oblig’d to carry their Dead away to the Limits of their own Portion, and Cities allotted them in every Tribe; and by Divine Command, they had Burial-Places given them about the Suburbs of their Cities in every Tribe. (a)

In a Word, there were but two Burial-Places in the City (b) of *Jerusalem*, that of *David* for the Royal Family, and that of *Olda*, or *Hulda* the Prophetess, which the *Jews* say, was built by the Antient Prophets. And (c) *Josephus Ben Gorion* speaking of *Alexandra* flying from her Enemies, says, She hid herself in a Grave out of the City, where they were wont to bury the Dead. And *Rabbi Benjamin*, a later Writer (d) says, That *Anno* 1170, he saw three Burial-Places, even then remaining, which were the antient Graves of the *Jews*.

(a) *Cunæus Rep. Hebr. Lib. 1. cap. 7.*

(b) *Cunæus Ibid.*

(c) *Joseph Ben Gorion, Lib. 5. cap. 16.*

(d) *Rab. Benj. Iter. pag. 44.*





Of the Burial-Places of the Kings of Israel.



AFTER the *Jews* were divided into two Kingdoms, that of *Judah*, and that of *Israel*; the Kingdom of *Israel* could not be call'd truly *Jewish*, having forsaken God and the Law, and the Religion of their Fathers: They ador'd Idols, and made to themselves new Gods; neither were they *Gentiles*, because of *Jewish* Original, and tenacious of some, nay, of many of the *Jewish* Ceremonies and Traditions; so that they may be look'd upon as neither *Jews*, nor *Gentiles*, but a Composition made up of *Judaism* and *Gentilism*: But our Business with them is, to consider where they buried their Dead; and herein, no doubt, they follow'd the Custom of their Forefathers, and other *Gentile* Nations, who all buried away from Cities and Communities, though in Imitation of the Kings of *Juda*, their Kings also were buried in *Samaria*; for the Scripture tells us, (a) That *Omri* the fifth King of *Israel*, about Anno 3020, according to *Perkins*, (b) built this noble City of *Samaria*, about Twenty four *English* Miles, or more, distant from *Jerusalem*; and according to *Josephus*, about Three Miles in Circumference. This City became the Capital of the Kingdom of *Israel*, and *Omri* himself was buried there. *Ver.* 28. And although we have not a particular Account of the Royal Burial-Place there; yet we find, that several of the Kings of *Israel* were buried there, 2 *Kings* xiv. 16. And (c) *St. Hierom* says, That the Prophets *Elisha* and *Obadiah*, and *John the Baptist* were buried here.

(a) 1 *Kings* xvi. 24.

(b) *Perkins Harmony.*

(c) *Hieronym. in Epitaphio Paula.*



Of the Burial-Places of the GENTILES.

OUR next Enquiry is, concerning the *Gentiles*; and the Manners, and Funèral Rites among them are as various as the several Nations. (a) *St. Hierome* gives us a long Account of the different Customs: And *Pliny* (b) also, but these are nothing to our Purpose; for it is not the Manner how, but the Place where they buried, which is the Subject of our Enquiry: And here we may observe, that no Nation mentioned by either of these Authors, ever buried their Dead in Cities, Towns, or inhabited Places, much less in, or near any Consecrated Temples, and Places set apart for Divine Worship.

(a) *Hieronym. contra Fovinian. Cap. 36.*

(b) *Plin. Nat. Hist. Lib. 35. cap. 2.*





Of the ROMANS.

AMONG the *Romans*, it was provided by the Twelve Tables of their Law, That no Man, besides the Emperor, and Vestal Nuns, should be buried within the City of *Rome*. And *Dio* (a) says, That it was a singular Favour granted to *Julius Caesar*, to be buried within the City. And *Cicero* (b) says, That the same Favour was bestowed on *Publicola*, *Tiburtus*, and *C. Fabritius*, and some others (c)

Lately, the *Romans* burnt the Bodies of the Dead; but in former Times, their Funerals were by Inhumation, as was proved before (pag. 16.) And the most Antient did bury within their Cities, (d) and every one was allow'd to bury in his own House, or Garden, or Yard belonging to his House: Whence the Antient took their *Lares* (e) or Household-Gods, and paid their Devotions to them. But this Custom being loathsome, and of most pernicious Consequence, was soon forbid; and it was a standing Law with the *Romans*,

In Urbe ne sepelito nere Urto. (f)

(a) *Dio Cassi. Lib. 44.*

(b) *Cic. de Leg. Lib. 2.*

(c) *Godwin Rom. Antiq. Lib. 2. Sect. 2. cap. 21. p. 79.*

(d) *Godwin Ibid.*

(e) *Mortuos domi conditos venerabantur olim ut Deos quos deinde Lares appellarunt. Arnobius Lib. 5. Ex Varro. Pomey Pantheon, Myth. Lib. 5. pag. 232.*

(f) *Cic. de Leg. Lib. 2. cap. 23. p. 231. initii.*

That

That they should neither bury, nor burn dead Bodies in the City. And *Ulpian* the Lawyer says, That in After-Ages, the Emperor *Adrianus*, about *Anno Christi*, 130, Enacted a Penalty of several *Aurei*, or Marks, for any that should presume to bury in the City ; and the same Penalty on every Magistrate that should consent to it, or connive at it.

The *Romans* generally buried near the High-Ways, in Fields near the Roads appropriated to that Purpose, that the Passengers might see the Graves, and be reminded of their own Mortality ; as *Varro* (a) tells us ; thence the Inscriptions on the Monuments,

STA VIATOR.

And thus was also practised long before the *Romans* ; for we find, that *Rachel* was buried in the Way (or near, or by the Way) to *Ephrath*, which is *Bethlehem*, *Gen.* xxxv. 19. This Grave is five Miles from *Jerusalem* ; and *St. Hierom* says, That that Sepulchre was remaining in his Time, on the Left-Side of the Road going to *Bethlehem*. (b)

(a) *Varro de Ling. Lat. Lib. 5.*

(b) *St. Hieron. Ep. ad Eustoch. c. 6. n. 86.*





Of the GRECIANS.



TULLY (a) tells us for the *Athenians*. " I protest, (says he) I could never obtain " of the *Athenians*, that they would allow " of a Burying-Place within the City ; and " they pretended, That they were hindred, even by " their Religion ; and they have never allowed it to " any Person whatever."

But tho' Tully be so positive, yet other Authors, as *Pausanias*, (b) *Thucydides*, (c) *Arnobius* (d) and others, say, That the *Greeks* did bury their most Eminent Men in the midst of the City, even in the *Forum* ; but this was not common : For most of the Illustrious Men had their own Sepulchres near the Highways and publick Roads that lead to the City ; and private Families that had Vaults, and were not interr'd in publick Burial-Places, had them at a Distance from Cities and Towns in their own Land, and on the utmost Borders of it ; as *Nardius* (e) tells us.

And indeed, it was forbid to bury in Towns, by a most exprefs Law of *Solon* ; as *Plutarch* witnesseth. (f) And the same *Plutarch* says, That at *Sicyon* a City of *Peloponessus* the same Law was in Force ; That no one should be buried in the City.

(a) Cicero *Lib. 4. Ep. 12. ad Famil.* pag. 32.

(b) *Pausanias in Attici*

(c) *Thucydides Lib. 5.*

(d) *Arnobius Lib. 6. adversus Gentes.*

(e) *Nardius of the Funeral-Rites of the Athenians.*

(f) *Plutarch in Lacon.*

And therefore (a) *Aratus* their Prince and Deliverer being dead, they doubting whether they might bury him in the City, sent to *Delphos* to consult the Oracle.

Strabo also says, That no one was ever buried, or burnt at *Delos*; *Apollo* would not suffer any one to be born, or buried there, but the Women were obliged to go and be delivered of their Children at *Rheneia*; as they were also obliged to bury their Dead there: This gave Occasion for the Joke of *Cleombrotus* Son of *Pausanias*, who asked the Men of *Delos*, "How is *Delos* your Country, when not one of you "is born or buried there." (b) Nay, *Plato* was so far from suffering the Dead to be buried in Cities or Towns, that he would not allow them Interment in fruitful Ground; that the Dead might not be an Hindrance to the Living: Nay more, the *Grecians* allowed no Man to go to Sepulchres, except when they attended Funerals. (c)

(a) *Plutarch. Vita Arati.*

(b) *Rheneia Insula est exigua & deserta - - - - - Ubi Monumenta sunt Deliorum, nam Mortuum in Delo sepeliri non est fas neque Cremare. Strabo Lib. 10. pag. 486.*

(c) *Nardius of Funerals of the Athenians.*





Of the PERSIANS.

THE Antient *Persians* never buried in Cities or Towns, but in open Fields, at some Distance from inhabited Places: And the Kings of *Persia* (a) were wont to be buried on the Top of a Hill, near to, and on the East Side of the Castle of *Perspolis*, called the Royal Mount. And *Thavenot* (b) assures us, That there is no Burying-Place in *Ispahan*, but they are all without the City; as they be all over *Persia* and the *Levant*.

(a) *Hospinian de Templis.*

(b) *Thavenot's Travels*, Part 2. c. 4. p. 83.





Of the TURKS:



F the *Turks* it is observed in general, that they bury not in Towns and Villages : And *Cotovicus* (a) assures us, That that Favour of being buried in a Ciry, is granted only to great Persons, to the *Santonis*, and other Princes. And *Thavenot* (b) says, That the Burial-Place at *Grand Caire* in *Ægypt* is very large on the River-side, not far from *Old Cair*. And concerning *Constantinople*, he has these Words ; “ Their Burying-Places are always without the Town, that the Air might not be infected by the corrupt Vapours that rise out of the Graves : And that was always observed by the Antients. ----- The *Turkish* Burial-Places are commonly by the Highway-sides, that Travelers may remember to pray to GOD for them.

(a) *Cotovicus Itin.* pag. 156.

(b) *Thavenot's Travels*, P. 1. Lib. 2. cap. 12. p. 145.

(c) *Idem* P. 1. cap. 43. p. 58.





Of the CHINESE.



AND Lastly, not to instance in any more; *Trigaultius* (a) tells us, That the *Chinese*, to this Day, bury their Dead apart from the Living, at a considerable Distance from any City, or Community of Men; And that every *Chinese* has his own Sepulchre by Inheritance, or Purchase, on the next neighbouring Hills: And they are religiously careful to bury in their paternal Sepulchre, and spare no Charges to deposite them there, though very distant.

We might run through all the Countries of the World, and find the same Account; but these being the Nations of principal Note, I judge it needless to mention any more.

(a) Trig. ultius de Sinens. Lib. 1. cap. 7.





Of the PRIMITIVE CHRISTIANS.



HAVING thus far seen the Practice of *Jews* and *Gentiles*; our next Enquiry is, concerning the *Primitive Christians*.

And here we shall find, that the Converts, both of *Jews* and *Gentiles* to Christianity, used no other Places of Interrment than what were common, and in Use before.

They changed the Ceremonies, and rejected the Superstitious and Idolatrous Pomp; but they kept still to the same Places, the common *κοιμητήρια* Cameteries without the Cities and Towns. And indeed, for a considerable Time they could not have done otherwise; because the Laws were still in Force against burying in Towns, and because they were persecuted both by *Jews* and *Pagans*.

After the Christians grew numerous, they set aside particular Places for the burying of their Dead, distinct and separate from the Funeral-Places of the *Gentiles*; but still out of Towns in open Fields: And because they would avoid the Insults and Injuries which might be given to the Bodies of the Persons buried there, by the Heathens, they usually made them after this Manner; they contrived them to be great Vaults under-ground, (a) with various Ways, and divers Windings, in the Sides or Walls whereof were Niches, where-

(a) Gretser *de Fun. Christ.* Lib. 2. c. 8. p. 105.

in the Coffins of the Dead were placed. St. *Hierom* (a) gives us a most geographical Description of them. "When I, (says he) was a Boy at *Rome*, learning the liberal Sciences, I, with some of my School-fellows, would go on Sundays among the Sepulchres of the Apostles and Martyrs; and often went down in the Vaults, which were very deep in the Earth: And as you enter in, the Bodies of the Dead were placed on both Sides in the Walls: All about was so very dark, as if that propheticall Place of the Psalmist was literally fulfilled; *Let them go down quick into Hell*. A very little Light was let down through a Hole from above, which did temper the Horror of the Darknes. As you move, you must tread cautiously, Step by Step, having nothing but Darknes about you; which made me think of that of *Virgil*.

Horror ubique Animos, simul ipsa silentia terrent.

In English.

Horror and Silence do affright one's Mind.

And *Baronius* (a) long since acknowledges, that he had the Curiosity to go into one of them, which was called the Cæmety of *Priscilla*, and was then lately discovered; which, he says, for the Largeness of it, and its divers Windings, might be called a subterraneous City: And he owns, that it was three Miles from the City of *Rome*.

Eusebius (c) says, That when the Christians, by Favour of *Constantine*, built Churches in the Cities, yet they had their Burial-Places allotted them out of

(a) Hieron. in *Ezech.* c. 40.

(b) Baronius *Annal.* Tom. 2. ad Annum 130.

(c) Eusebius *Eccles. Hist.* Lib. 10.

the Cities and Towns. Nay, and though they built Chapels and Oratories on the Plat-Ground of the Cæmeteries, or Burying-Places, they were at a sufficient Distance from the Graves.

Baronius tells us, (a) That *Borachas* being persecuted by the *Gentiles* at *Gaza*, and being left for dead, the Christians took him up, and carried him into the Church, finding Life in him: But the *Gentiles*, and even some of the Magistrates, came and made Enquiry about him, saying, That the Christians had broken the Liberty of the City, and trespassed against their Law; for that they had brought a dead Body into the City, which ought in no wise to be done: For they supposed, that *Borachas* was dead.

Emperor *Leo* brake Emperor *Adrian's* Law, (mentioned *Pag.* 22.) and gave Permission to bury within Cities and Towns, as well as without.

Gregory Turonensis (b) says, That it was in the latter Part of the Sixth Century, *Anno* 590, before the Funeral-Places were consecrated; but then that Ceremony was introduced, and all the Cæmeteries without the Towns were consecrated by Prayer, and the Blessings of the Priests.

(a) Baron. *Nos autem cum multam Vidissemus Confusionem, portantes Pium Boracham, discessimus in Sanctam Ecclesiam. Postquam vero vidimus eum adhuc Spirantem - - - - Cur intru- listis Mortuum in Civitatem? Cum Patrie Leges hoc prohibeant.* Tom. 5. Anno 389.

(b) *Sepulcrorum loca, Sacerdotali Benedictione Consecrata fuisse.* Greg. Tur. de Glor. Confess. c. 106.





Imperial Laws *against Burying in Towns and Churches.*

WHEN the (a) Antient Funeral-Places began to be neglected, and Superstition had made Room for them in Cities; the Emperors greatly opposed it: For we find a Law (b) in the *Theodosian Code*, in these Words, "Let no one imagine, That the Churches of the Apostles and Martyrs were designed for Burial-Places of the Dead." And Emperor (c) *Charles the Great* has this Injunction, "Let no one bury any Dead in the Church." And after him, (d) *Ludovicus Pius* most strenuously opposed it, requiring, "That the Constitutions used and settled by the Antient Fathers, should be observed in the Burial of the Dead."

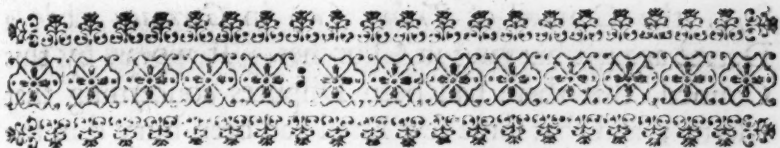
(a) *Paulus Ricius de Mosaic. Leg. N. 235.*

(b) *Nemo Apostolorum vel Martyrum Sedem humanis Corporibus existimet esse concessam. 1 Cod. Tit. 1. Instit. Lib. 1. Tit. 11.*

(c) *De Sacr. Eccl. Lib. 11. Anno 815. Capit. Lib. 1.*

(d) *Capitul. cap. 159. 47. Anno 850.*





Councils and Canons Ecclesiastical against
Burying in Churches.

US the Imperial Laws, so the Councils of the Bishops of the Church oppos'd this Practice also; for *Hospinian* (a) tells us, That the Antient shew'd themselves greatly displeas'd at that New Invention of Burying in Towns and Churches; and therefore made several Canons and Decrees against it.

Anno 563, in the first (b) *Spanish* Council of *Bracara*, it was Ordain'd, That the Bodies of the Dead should should not bury'd in the Churches, but that all Interrments should be without the Cities, or in Church-Yards.

For, after Burying-Places were allowed in Cities, the Dead were kept out of the Churches for many Years, and were only allow'd to be interr'd in the Ante-Temple, the *Atrium*, or Porch of the Church. (c)

The Council of *Nantes*, (d) Anno 658, Canon 6. Decreed, "That in the Churches no one shall be

(a) *Hospinian de Templis.*

(b) *Concil. Brac. Can. 18. Ne Corpora Defunctorum intra Basilicas Sanctorum tumultentur; Sed fiant omnes Sepulturae extra Civitatem, vel etiam si necesse sit circa murum Basilicae. Vide Can. 36.*

(c) *Bingham Orig. Eccl. Vol. 3. Lib. 8. Cap. 3. Sect. 8.*

(d) *Concil. Nannetenb. Can. 6. in Ecclesia nullatenus sepeliuntur, sed in Atrio, aut Porticu, aut in Exedris Ecclesia.*

34 Councils agt. burying in Churches. CHAP. I.

“ allow’d to be buried, but in the Porch, or Court, “ or the Out-Buildings of the Church.” And *Anno* 895, the Council of *Tribur* (a) in *Germany* made a Decree against burying in Churches. It appears by this Council, that there had been Disputes concerning that Matter; and that some few Dead had been bury’d in the Church, which had made some Persons so uneasy, that they openly propos’d to dig them up again, and throw the Carcasses out of the Holy Place: But the Council chose an easier Way, and Decreed, That the Monuments should be removed, the Tombs levell’d, and the Graves cover’d with an even Pavement, that no Sign of any Grave might appear; and that great Care should be taken for the future, not to prophane the Holy Place, which was separated from common Use, and dedicated to the Service of God. And *Theodorus Balsamon*, (b) Patriarch of *Antioch*, *Anno* 1180, Decreed, That it be the constant Law of the Church, that no Dead should be buried in Churches, according to the Civil Law of the *Grecian* Empire.

(a) *Concil. Tribur. C. 17.*

(b) *Theod. Balf. in Resp. Lib. 1. c. 11. Basilicorum: Idem Juris Græco Rom. Lib. 5. 38. p. 382. Idem in Eucholog. seu Rituali Græcor. p. 523.*





BURIALS in Churches, when introduced in BRITAIN.

AND as to this Nation of *Britain*, it is recorded in our Histories, (a) That *Cuthred* the Thirteenth King of the *West-Saxons* in the Seventh Century, was the first in *England* who permitted the Bodies of the Dead to be buried within the Walls of the Cities, which were buried in open Fields before.

And *Aylet Sammes* (b) further tells us, That *Cuthbert* the Tenth Archbishop of *Canterbury*, from *St. Austin*, Anno 798, procured the Privilege from the Pope, to have Church-Yards for Interrment. And *Dr. Inett* (c) acknowledges, That the Antient Custom of the *English Church*, which never suffer'd the Bodies of Christians to be buried in Churches was chang'd, and the Burial in Churches introduced in the latter End of the Eighth Century, about the Year 794. And even so late as Anno 1076, in the Reign of *William the Conqueror*, the Council held at *Winchester* under *Lanfrank* Archbishop of *Canterbury*, forbid the Burial in Churches by the 9th Canon. (d)

(a) *Bal. Hist.* p. 3. *Sir Richard Baker.*

(b) *Sammes Brit. Antiq.* p. 214. *Godwin Vit. Cutbert.*

(c) *Dr. Inett Hist. Eccl. Lib. 1. cap. 13. p. 225.*

(d) *Ibid. Vol. 2. c. 2. p. 39.*





The Conclusion of the First Part.



FROM what has been said it appears, that by universal Consent of all Nations, and at all Times, and in all Places, however different in Religion and other Customs, yet all agreed in this Particular, that the Dead ought not to be buried in Cities, Towns, or any inhabited Places, much less in Temples, Churches, and Places of Holy Worship.

It appears also, that the Custom of burying in Cities and Churches now in Use, is new, and unknown to the first Ages; and that it may be truly said, from the Beginning it was not so. And it appears further, that the Saying of St. Cyril (*a*) to the *Gentiles* may be retorted upon us Christians; namely, that the Temples of the *Gentiles* were only beautiful Monuments of dead Men, but how truly may it be said of the Christian Churches, the Temples of the living God, that they are common Graves and loathsome Receptacles of corrupted Corpses: It may be worth our while, therefore, to trace whence this Custom so contrary to the Practice of all Mankind arose, and what might be the Causes of so indecent a Custom; and this will be the Subject of the next Chapter.

(*a*) Cyril Lib. 10. contra Julian.





THE
SANCTUARY
Undeiled, &c.

CHAP. II.

Of the Original Causes of Burying in Churches.



IN searching for the Causes and Reasons of this Custom of burying in Churches, so contrary to the universal Custom of Mankind, I would not seem to reflect either on the the Prudence or Piety of our Forefathers, but only endeavour to find out the Truth.

And for what appears to me the true Causes and Reasons of this Custom of burying in Churches were,

First,

First, *Pride and Ambition.*

Secondly, *Superstition and Error.*

Thirdly, *Gain and Lucre.*

And I hope, I shall make this appear beyond Contradiction to others also.



Primitive Christians meet in the Graves.



UT before I come to these Particulars, I must observe, that the primitive Christians when they were persecuted by the Gentiles, and not allowed to meet in any Place to worship their God and SAVIOUR, they would assemble themselves together in the Night as private as possible; but those Nightly Meetings being discovered, and misrepresented by the Accusers, and misconstrued by the Magistrates, as tending to Rebellion; the pious Christians, rather than neglect their Duty to God, and their Redeemer, would steal into those vast (a) Vaults and Cæmeteries under Ground, and there meet together, and perform all the Duties of Holy Worship, pray, preach, administer the Sacrament of the Lord's Supper, and keep Councils too.

This was of Necessity, the Rage of their Enemies would not suffer them above Ground, and therefore

(a) Bingham Orig. Eccl. Vol. 3. Lib. 8. cap. 1. Sect. 9.

they

they took their Refuge under Ground, and fled for Safety among (a) the Dead: Nay, so great was the Rage of Persecution, that the Heathen Emperors drove the Christians away from their Burial-Places, took them away from them to prevent their meeting there, and whenever the Persecution slack'd their Cæmeteries were restored to them. (b)

But in the Time of *Constantine (c) the Great, Anno 312*, there was a perfect Change of Affairs, and they who were forced lately to lurk in subterraneous Caverns to perform their Worship, had now the Favour granted them of building stately Churches both upon the *Area* of their Cæmeteries, and within the Cities, and had Burial-Places allotted them without the Walls at a convenient Distance from the Churches; and we do not find that they ever returned to those Charnel-Houses again. And many Years pass'd before such Thoughts ever entred in their Hearts, as to bury in their Churches: But when *Popery* brought in Superstition the remote Cæmeteries were forsaken, and Persons of all Degrees would be buried in the Churches. So that for these many Ages the Places of Christian Worship have been a Charnel-House again; not out of necessity, as was the Case of the first Christians, but out of a foolish Superstition which Popery first began, and which Protestantism in so considerable a Succession of Time has not been able to root out of the Minds of Men. (d)

(a) *Constit. Apost. Lib. 1. cap. 29. Apol. Athanas.*

(b) *Eusebius Eccles. Hist. Lib. 6. cap. 13. Lib. 7. cap. 11.*

(c) *Ibid. Lib. 10.*

(d) *Dr. Nichols on the Burial-Office.*





PRIDE one Reason of Burying in Churches.



N D now more particular, the first Cause of burying in Churches, I humbly conceive to have been **PRIDE** and **AM-BITION**: And I hope I fail not of due Charity to assert, that Pride was the first Reason of burying in Churches;

for those Emperors who first gave Liberty to Christians to build Churches, and who themselves built magnificent Temples, they also raised those Churches as Monuments to their own Pride; in some Measure, I say, to their own Pride, as well as to Divine Service.

The first Christian Emperor *Constantine* (a) though he could not desire to be buried in the Church (which was then a Thing unheard of) yet he was resolved to lye as near to the Church as possible, and was accordingly buried in the Porch of the great Church at *Constantinople*, which he had most magnificently built, *Anno* 337, to the Honour of the Twelve Apostles, not excluding his own. And St. *Chrysostom* (b) perhaps, with as great, or greater Pride, insults the Emperor, when he says, that it was a great Honour done to *Constantine*, that he was permitted to be buried at the Door of the Temple, and to be Porter to the Fishermen. For (b) that the Apostles in their Deaths were more honourable than all the Princes of the Earth,

(a) Euseb. Vit. Const.

(b) Chrysost. Hom. 66. ad pop. Antioch.

(c) Idem Tom. 5. pag. 839.

because even at *Rome*, the Royal City, Emperors, Consuls, and Generals, shewed their Respect, and paid their Veneration at the Sepulchres of Fishermen and Tent-makers: And at *Constantinople*, it was thought Honour sufficient for an Emperor to be buried not in the Place where the Apostles lay, but in the Porch of the Temples built to their Names and Honour.

Constantine having led the Way, other Emperors soon followed that great Example. And so we find, that Emperor *Theodosius the Great*, Anno 395, was also buried in the same Porch of the Church at *Constantinople*; and his Son, Emperor *Arcadius*, not many Years after, Anno 407. in the same Place.

It is but natural to think, that when the Emperors were desirous to be buried in the Church-Porch, other Persons of the next Quality would strive to lye as near the Church as possible, for Men of Quality and Wealth are always emulous to imitate their Princes; and as they had the Honour of the Royal Presence when living, they esteem'd it their Honour to lye near them when dead; and this was the first Reason of having large Courts and Yards about Churches.

When Princes and Nobles had claim'd this Privilege, the Clergy, the Men of Holy Orders, the immediate Servants of the Temple laid in their Claim also, and imitated the Princes who were buried in the Church-Porch: For in our own History (a) we find, that an Archbishop of *Canterbury* had not been buried within the Church, but that the Porch was full with six of his Predecessors that were buried there before, and that even in the End of the Seventh Century.

But in other Countries, long before that Time, the Clergy ventured one Step further, and would lye within the Walls of that Church when dead, where they had officiated when living. The Bishops, Priests, and Monks pretended a Right to the Churches superiour to

(a) *Bp. Godwin's Life of Theodore Archbishop of Canterbury.*

that of Princes, and chose the principal Places for themselves there, and excluded all others from being buried there; and kept the Power of dispensing such a Favour in their own Hands, and soon made their Claim a Law; for so the (a) Cannon-Law says, That only Bishops, Abbots and Presbyters should be buried in the Churches, and such Laymen only as they should approve of.

Such was the Emulation of the Clergy at that Time, I presume to call it Emulation; and I believe I do not hit much beside the Mark: For, if we do but consider how soon the Clergy (after God gave the Churches Rest from Persecution, and they enjoyed Peace; when Kings were become the nursing Fathers, and the Crown submitted to the Cross, and Princes ador'd the Crucify'd Saviour, and smil'd upon, and encourag'd his Ministers: How soon, I say, the Clergy) abus'd those Favours, and valu'd themselves; for the Priesthood magnifying that Honour to the Heavens, and extolling themselves above all Mankind; and that the Power of the Priesthood, if not exceeding, was equal to the Power of Princes.

That such was the Pride and Ambition of the *Roman* Clergy in the fifth, sixth, and following Centuries, every one knows that knows any thing of Church-History, (b) and is too well known to stand in Need of further Confirmation.

The Ambitious Prelates, therefore, could not long see Princes entomb'd in Churches, and themselves and their Brethren shut out, and carried out of the Walls of the Cities, in no wise; but if Princes would venture to lye in the Porch, they would (and without Presumption too) venture into the Body of the Church, and make their Graves at the very Altar.

(a) *Nullus mortuus intra Ecclesiam sepeliatur, nisi Episcopi aut Abbati, aut digne Presbyteri, vel fidelis Laici. Q. 2. c. 18.*

(b) Binnius.

Inet's *History of the English Church.*
Howel.

That the Clergy claim'd a Right to be buried in the Churches themselves, and dispose of that Privilege to others for such Reasons as should move them thereunto, appears from that very Council before cited of *Tribur, Anno 895*; for that Council was not altogether against burying in Churches, but they were resolved to keep the Laity out, alleging, as a Reason of that Decree, (a) that the Ground being consecrated was not to be polluted by Laymen.

PRINCES and ECCLESIASTICKS having thus got into the Churches, the LAITY thought themselves hardly us'd, if they should be excluded, they saw no Reason why they might not obtain the same Favour, they thought that all Men were equal in the Grave, that Death was the mighty Leveller; and if they were allowed to be Partakers of the Benefit of the Church when living, they knew no Reason why they should be excluded when dead: They look'd upon themselves as God's People, as well as Princes and Clergy; and that for the Sake of the People both Princes and Clergy were appointed, and their Offices instituted by Almighty God; they thought the Priests took too much upon them, that all the Congregation was holy, and therefore pleaded for the same Liberty and Privileges of Burial-Places in Churches and Church-Yards as others had.

The greatest and wealthiest began first, and were admitted accordingly; and if Friendship could not purchase that Favour, there was a Something else would, namely, some courteous Obligation which never meets with a Denial; for Gratitude is a just Debt, and but a reasonable Return: And therefore the Council of *Voison* prudently provided, *Anno 442*, that no Graves should be sold (b) in Churches, and that nothing

(a) *Nullus Laicus in Ecclesia sepeliatur, Can. 17.*

(b) *De sepulturis & hominibus sepeliendis nihil muneris exigant; nisi forte qui sepeliatur, vivens, jusserit Ecclesie, in cuius atrio sepelitur, Can. 3.*

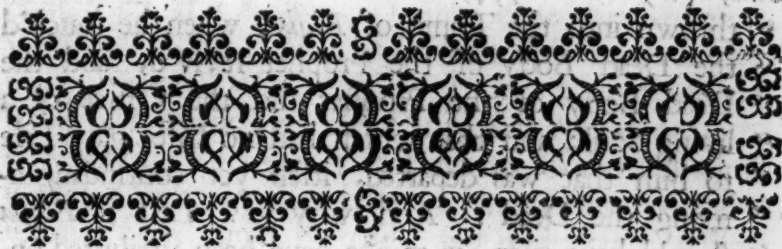
44. *Pride one Reason of burying, &c.* CHAP. II.

should be demanded for burying in Churches, but that that should be kindly received, which any Person should bequeath to the Clergy by last Will, as a Legacy for being buried in the Church or Church-Yard. They would not be suspected of selling Graves, they scorn'd to be brib'd for the Permission, but to be oblig'd by the irresistible Charm and Influence of a Legacy, that went down well enough. And therefore our (a) Laws decreed, that no Layman should be permitted to be buried in Churches but such as had merited by good Life, whereof the Clergy were to be Judges; and what that good Life signify'd is easily interpreted.

(a) Spelman V. 1. 451. C. 29. *Docemus etiam ut nemo quempiam in Ecclesia sepeliat, quem non constat ex vita probitate Deo placuisse ut ex eo judicetur hujusmodi sepultura dignus.*

And Ibid. 591. *Nemo in Ecclesia sepeliatur, nisi fonte talis sit persona sacerdotis aut cujuslibet justi hominis qui per Vita meritum, talem vivendo suo corpori defuncto locum adquisivit.*





A Second Cause of Eurying in Churches was
SUPERSTITION and ERROR.



IT is certain, that the Devil, the Enemy to all Righteousness, always oppos'd the Gospel of Christ, and endeavour'd to deter Men from the Profession of that Holy Religion by Persecutions, or betray Men into Errors contrary to the Truth of that Religion, by Heresies : The former, namely Persecution, proved vain, for the Blood of the Martyrs was the Seed of the Church ; but the latter, Heresies, and Schisms, were the surer Bait, easier swallowed, and of more fatal Consequence ; false Doctrines crept apace into the Church, and many of the greatest Saints were tainted with them. And such was even the Depth of Satan's Cunning, that he caus'd Men to err, and be betray'd by the very Gifts of Grace design'd by Providence for Edification, and not for Destruction, namely, the Miracles and Wonders that were done at the Sepulchres of the Martyrs in the primitive Times.

For that many Miracles were perform'd, even by the dead Bodies and Relicks of Christian Martyrs is most certain, and I might produce several Instances from the first and purest Antiquity beyond Exception ; but, to be brief, I shall sum up all the argumentative Part, in the Words of St. Cyril of Jerusalem,

following this, who will I call?
a few reasons
ins.
 lem, (a) *Anno* 350, "The Dead Man who was
 " thrown into the Tomb of *Elisba*, when he touch'd
 " the Dead Body of the Prophet reviv'd, and the
 " Dead Body of the Prophet did the Office of a
 " living Soul; and that which had no Life, gave Life
 " to him that was departed, itself yet continuing a-
 " mong the Dead: And why so? Left if *Elisba*
 " should have risen, it might have been attributed on-
 " ly to his Soul; and to demonstrate, that in the Ab-
 " sence of the Soul, there is great Virtue in the Bo-
 " dies of the Saints, because of those Souls that so
 " long inhabited and actuated those Bodies. Nor let
 " us fondly distrust the Truth, as if this could not
 " be; for if Handkerchiefs and Aprons being with-
 " out the Body when touch'd by the Sick, freed
 " them from their Infirmities, how much more might
 " the Relicks of the Prophet raise the Dead?"

And as for Matter of Fact, St. *Austin* gives us se-
 veral Instances of those stupenduous Productions. And
 the History of St. *Babylas*, Bishop of *Antioch*, who
 was martyr'd, *Anno* 252, and buried in the *Daphnean*
 Suburb of that City, his Bones silencing the Oracle
 of *Apollo* an Hundred Years after, mentioned by (c)
Ruffinus, (d) *Theodoret*, (e) *Sozomen*, (f) *Socrates*,
 and other Christians; and also by (g) *Libanius* and
 (h) *Marcellinus*, Heathen Writers, and by (i) *Julian*
 the Apostate himself, is most worthy of Obser-
 vation.

(a) *Catech. C.* 18.

(b) *Austin Civitate Dei, Lib. 23. cap. 18.*

(c) *Ruffin. Hist. Lib. 10. cap. 35.*

(d) *Theod. Lib. 3. cap. 9, 10.*

(e) *Sozom. Lib. 5. cap. 18, 19.*

(f) *Socrat. Lib. 3. cap. 16.*

(g) *Liban. Orat. de Templ. p. 185, Anno 360.*

(h) *Marcell. Hist. Lib. 22. Anno 380.*

(i) *Julian. Imp. Misopog. p. 96, Anno 360.*

See Dr. Cave *Apost. Vit. Babyl. pag. 247.*

It would swell these Pages beyond my Design to enlarge on this Subject. I shall close this, therefore, with the Words of (a) *Isidore the Pelusiot*, in Answer to the *Gentile* Detractors. "If any Man be offend-
"ed that we honour the Dust of the Bodies of the
"Martyrs, for their great Love to God, and admi-
"rable Constancy in the Faith, let him ask those that
"have been cured thereby, and understand to how
"many Diseases it has brought Remedy; so shalt thou
"not only not deride what we do, but be encouraged
"to imitate us."

I must add, that this great Truth is acknowledged by that learned and modest Writer among *Protestants*, (b) *Hierome Zanchy*, who says, "That the primi-
"tive Votaries used to meet at the Tombs of the
"Martyrs on the Anniversaries of their Sufferings,
"where God wrought many Miracles, to testify,
"that those his Servants were in Heaven, and to en-
"gage others to the like Resolution; and the Chris-
"tians paid a Veneration to their Relicks."

Now, though I freely confess myself to believe this, yet I as freely acknowledge, that I cannot be-
lieve all those Scandalous Lies and Impositions which
the *Roman Legends* have imposed upon the World,
whereby they have deluded the poor People, and drawn
them into Admiration first, and next into Adoration
of the Relicks, and pretended Relicks of the Saints.

In the primitive Times, these Miracles, as Acts of
Divine Grace, were intended only for the Living, for
the healing of Diseases of the Body, and curing In-
fidelity of the Mind: But afterwards, when *Super-*

(a) *Isidor. Pelus. Lib. 1. Ep. 55. Anno 412.*

Magna & in exiguo Sanctorum Pulvere Virtus.

Paul. Natal. 9. S. Felic. p. 665.

(b) *Zanch. de Redempt. Lib. 1. cap. 13. Th. 1. pag. 304.*
Edit. Neostad. Anno 1597.

stition prevail'd, and had inverted the Design of these Acts of Grace, the Deluding Priests were resolved to make the most of them, and perswaded the People, that these Relicks had Influence on Body and Soul, both of the Living and of the Dead; of the Living, to strengthen their Faith, and cure them of their Infirmities; and of the Dead, to felicitate the Souls departed, and to prepare the Body for a more glorious and happy Resurrection: And therefore these Relicks were, by Command of (a) *Gregory the Great* Bishop of *Rome*, Anno 590, brought into the Churches, and set up in the most Solemn Manner, enshrined in Cases of Gold, sometimes set up upon the Altar, or over the Altar, and generally under the Altar, which made living Men flock towards the Altars, and bury their Dead there, in Hopes both might receive some Benefit from them.

Nay, the Bishops themselves carried on this Imposture to the greatest Degree, and promoted the Superstition for the Sake of Lucre; for some *Spanish* Bishops in their Processions caused the Relicks of Saints to be hung about their own Necks, and being thus adorned, were carried in Chairs by their Deacons to be shewn to the People: And the Bishops, after the Manner of Mountebanks, exposed the Relicks for Cure of all Diseases of Body and Mind, and made no small Gain by them; for a Touch, or a Kiss of them, could not be obtained without a valuable Consideration by the common People. This Practice was forbid as scandalous, by the Council of *Bracar*, Anno 675, Can. 6.

The second (b) Council of *Nice* Decreed, That such Churches as had been consecrated without Relicks, should have Relicks deposited there, with Solemnity of publick Prayer: But further, that no

(a) *Greg. Ep. Lib. 9. Ep. 71.*

(b) *Sec. Concil. Nic. Can. 4. Anno 787.*

Churches for the future should be consecrated without Relicks; and that Bishops presuming to consecrate without Relicks should be deposed. A Doctrine, that in Time let a Thousand Superstitions into the Church, and open'd the Way to infinite Frauds and Impostures; and such as the Blessed Saints themselves, if they have any Knowledge of the State of Things below, could not but look upon with the utmost Detestation and Abhorrence. (a)

But that these Relicks might be made beneficial to the Dead as well as the Living; the Doctrines of Merits, Works of Supererogation, Purgatory, Intercession of Saints, and the Invocation of Saints thereon were invented, and introduced at, and about that very Time; for, these Doctrines were necessary to obtain those Ends, namely, to gull the People of their Money.

The People, therefore, being perswaded by the Clergy, and being willing to believe, that the Saints departed had a Love for the Saints here below, and that they pray'd for the Conversion of Sinners, and interceded for them in Heaven; and that their Remains, their Bones and Ashes had Virtue to do as much Good to the dead Bodies of Men, as their Spirits could to the Souls of Men; the Sacred Relicks were as greedily sought for, for the Good of the Dead, as ever they had been for the Living before; and thereupon the nearest Grave to the Altar was esteemed the most vertuous, and consequently, to be purchased at any Rate.

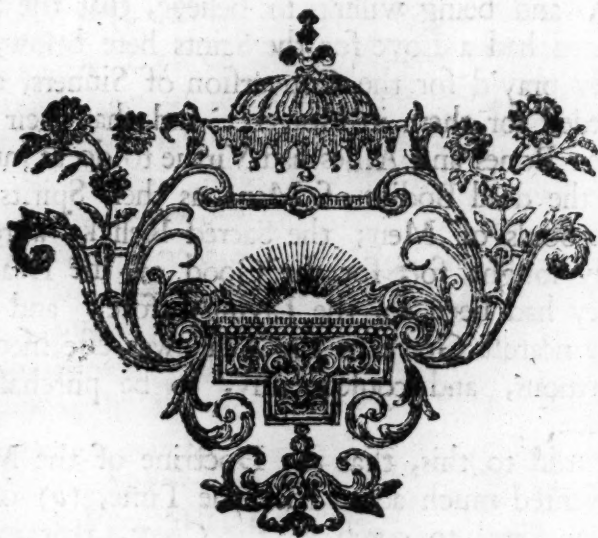
Add to this, that the Doctrine of the MASS was invented much about the same Time, (b) or followed soon after, to compleat the Cheat, that is, to bring

(a) Dr. Inett's *History of the Church of England*, Lib. 1. cap. 13. pag. 218.

(b) By the Council of Nice, Anno 787. Pasch. Rathbert, Anno 844.

SUPERSTITION to its *Zenith*, and perfect the Design of enriching the Coffers of the **POPE** and **CLERGY**. And this **MASS** (a) being expressly defin'd to be a Propitiatory Sacrifice for the Dead as well as the Living; the Souls of the departed were not only the better for them, but the Bodies also, being thereby the better prepared for a glorious Resurrection: And therefore, those Places where, or near to which the Mass was celebrated, were preferable to all other, and no Cost was to be spared for the obtaining so great a Benefit.

(a) *Anno 780, Gregory's Mass was introduced in the Stead of Ambrose, Concil. Trid. Sess. 22. de Sac. Miss.*





A Third Reason of Burying in Churches was
GAIN and LUCRE.



FOR Interest is a prevailing Charm, what does it not tempt Men to? I shall not need to insist much on this Point, because this very Particular has in some Degree, been touch'd at before: I shall only observe, that the Council of *Voison* shew'd a great deal of Willingness to make a Penny of the People's Credulity, although they would not be seen in it; they liked the LUCRE, but disliked the Name; and therefore Graves shall not be sold, but a Handsome Legacy shall not be refused neither. And so what first was a Donation, afterwards became a Price; (a) what was first a Gift, was then a Demand; and a Rate was afterwards made according to the Dignity of the Persons, or the Site of the Ground, with Laws and Injunctions to enforce the Demands.

In *Charles the Great's* Time, *Anno 771*, the (b) Monks, who were ever forward in all the Grimaces and Appearances of Holiness, which were likely to charm the People, and to acquire Wealth, ran up and down with the Bones, and other Relicks of the Saints, and under that Umbrage of this Kind of Zeal, using all indirect Means to gain Wealth to themselves, insomuch

(a) Dr. Comber, *Part 4. on the Burial of the Dead.*

(b) Dr. Inett, *Part 1. Chap. 13. Engl. Hist. pag. 219.*

that the Emperor took Notice of it, and forbid it :
 (a) And this they did, in Order to get the Burial
 of the Dead within their Cloisters, that they might
 have the Benefit of the Oblations. (b) Thence we
 hear in the middle Ages, both here in *England*, and
 Abroad, so much of Mortuaries, Oblations, Corfe-
 Presents, Gifts, *Symbola Anima*, and *Pecunia Sepulchra-*
lis, all which were first voluntary, but were after-
 wards enforced ; for we have a Decree of *Simon Me-*
pham, (c) Archbishop of *Canterbury*, Anno 1328. in
 the Third Year of the Reign of King *Edward* the
 Third, “ That they who endeavour to reduce Ob-
 “ lations to a certain small Sum, are denounced Ex-
 “ communicate by the greater Excommunication ’till
 “ they make Satisfaction.” And what heavy Burdens
 the Clergy laid on the People in this Land for Obla-
 tions, Mortuaries, and Fees for Burials, even to the
 impoverishing of them, may be seen in the Bishop of
Lincoln’s (d) *Codex*,

I shall end this Chapter, with the Observation of
Platina, if his Authority may be relied upon, That
 after *Charles the Great*, and the succeeding Emperors
 had confer’d Wealth and Authority upon the Bishops
 of *Rome*, and had raised Prelates to the Grandeur and
 State of Princes, that the Bishops and Clergy became
 the most ambitious and avaritious of all Men : And
 from the Year 885, the Papacy fell into the Hands of
 Men so prodigiously wicked, as are no-where else to
 be found in any History of the World ; and that the
 Conduct and Maxims of the Clergy were only to com-
 mand Wealth, and make themselves Masters of the
 Treasures of all the Princes in *Europe*.

(a) *Capit. Carol. M. Concil. Tom. 7. Col. 1186.*

(b) *Gibson’s Codex, Tit. 25. c. 2. p. 542.*

(c) *Ibid. Tit. 30. c. 10. p. 739.*

(d) *Ibid. Tit. 30. c. 12.*

This made *Conrade*, Abbot of *Ursperg*, Anno 1215, cry out, (a) “ Rejoyce, Mother *Rome*, because the
 “ Cataracts of Wealth are opened on the Earth, that
 “ Rivers of Money may flow in great Plenty upon
 “ thee; Rejoyce over the Iniquities of the Sons of
 “ Men, which bring in so much Profit to thee; Re-
 “ joyce over the Discords broke out of Hell to heap
 “ Money upon thee: Now thou hast what thou
 “ wert ever greedy of; Now triumph, because thou
 “ hast conquered the World, not by thy Religion,
 “ but by the Wickedness of Men; for it is not
 “ Conscience or Devotion, but Strife and Wickedness
 “ which bring Men to *Rome*.

(a) *Gaude Mater nostra Roma, quoniam aperiuntur Cata-
 racta Thesaurorum in terra, ut ad te confluant rivi & aggeres
 Nummorum in magna copia: Letare super iniquitate filiorum
 hominum, quoniam in recompensationem tantorum Malorum dar-
 tur tibi precium: Jocundare super Adjutrice tua Discordia, quia
 erupit de puteo Infernalis Abyssus, ut accumulentur tibi multa pe-
 cuniarum premia. Hæses quod semper sitisti; decanta Canti-
 cum; quia per malitiam hominum, non per tuam Religionem
 Orbem vicisti; ad te trahit homines non ipsorum Devotio, aut
 pura Conscientia, sed scelerum multiplicium perpetratio, & li-
 tum deciso pretio comparata. Ursperg. Chron. pag. 307.
 Edit. Basil, Anno 1569.*





THE SANCTUARY

Undeiled, &c.

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CHAP. III.

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*Of the Indecency and Dangerous Consequences
of Burying the DEAD in Churches and
Church-Yards.*



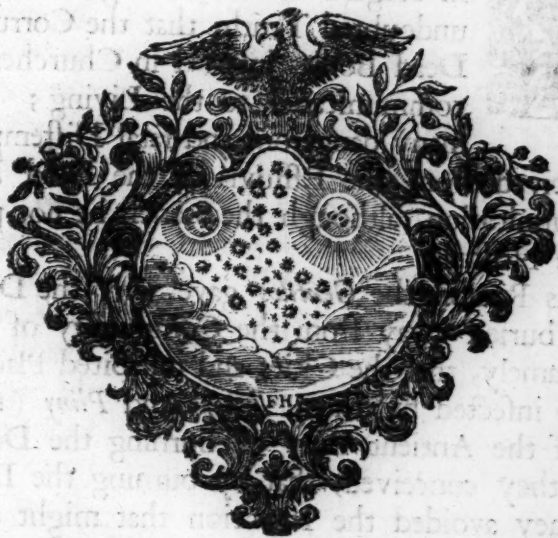
COME now to the Third Particular, to prove the Indecency of Burying in Churches, in Respect to God, and the Inconvenience, in Respect to Men.

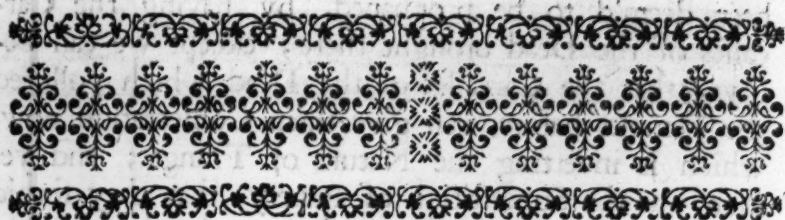
The Indecency is, in Respect to God; the Church is his House, and is not to be prophaned, nor polluted; the Light of Nature, as well as Revelation, teaches us, to keep the Place of Divine Worship pure and

and

CHAP. II. Churches *prophan'd*, &c. 33

and undefiled, and by God's own Precepts they have been deem'd to be prophaned, by having the Carcasses of the Dead brought there; except we can believe, that the Carcasses of the Dead which polluted the Temples before, can give them Consecration now, which is inverting the Nature of Things; and yet such was the Superstition of Popery, that they forbid any Churches to be consecrated, but what had Relicks of Saints, or pretended Relicks of Saints in them. But of this we have spoke before in Pages 15. and 48.





*Health and Life endanger'd by Burying in
Churches.*

THE bad Consequences of this Practice are in Regard to the Living; for it is an undoubted Truth, that the Corruption of Dead Bodies interr'd in Churches may be communicated to the Living; and that many dangerous and fatal Distempers may be received from the Effluvia of the Dead by secret Communication, although the Stench be not perceived by the Nostrils.

This Reason the *Gentiles* gave why the Dead were to be buried away from the Community of the Living, namely, that the Cities and inhabited Places might not be infected by them. (a) And *Pliny* (b) speaking of the Antient Way of burning the Dead, says, That they conceived, that by burning the Dead Bodies they avoided the Infection that might be caused in the Air by the Putrefaction of buried Carcasses.

And truly this was the Reason of God's Care, this the End of those several Laws relating to Purity, cited Page 12. It was not a meer Ceremonial Purity which God aimed at by those Injunctions, no, God in his great Wisdom and Goodness had an Eye to the Life,

(a) See Page 20.

(b) *Plin. Lib. 7. cap. 54.*

and Regard to the Health of his People ; and those Laws of God were grounded on the Foundation of Nature; which we are now to consider.

It cannot be denied that human Nature has a very great Power and Influence over its own Species, from the Identity of Nature, being all of the same Blood, nay, this Power of Nature is so great, that a more healthy and strong Constitution may communicate Health and Strength to another that is feeble (a) and weak ; and daily Experience convinces us of this Operation of Nature : Neither is this a new Discovery, for certainly this was the Case of *David*, who being decrepid and feeble, was cherished by a Virgin that lay in his Bosom. (b) And of what Benefit a hail young wet Nurse has been to a consumptive languishing Constitution many have happily experienced.

So in like Manner, every Person has the Law of Death and Power of Corruption in his Body also : Whence we find, that Persons in a languishing consumptive Condition, may, and do communicate that Corruption to others also with whom they converse, if their Natures be not strong enough to withstand and overcome the Infection. Thence we see also, that young Children lying with Aged People look pale and wan, are sickly and pine, because the Aged draw from them their Heat and Vigour, and transfuse into them the Decays of their Nature, and therefore that Custom ought to be avoided as most pernicious to Children.

The Power and Influence of humane Bodies are great, not only on their own Species, but on other Bodies also ; for daily Experience tells us, that Coral or Amber wore on a Woman's Breast, looks more bright or dull, more vivid or languid, according to the different Degrees of her Health.

(a) Sydenham Chap. 4. pag. 27. Edition of Pechy, Anno 1717.

(b) 1 Kings i. 2.

The Effluvia or Steams from our Bodies are continually flowing, and hang in the Air about us, and are communicated to others that are near us; and according as the Body is healthy or unhealthy, they are noxious or innoxious. And this is the Foundation of all Contagious Distempers, such as Plague, Small-Pox, Bloody-Flux, Itch, Spotted-Fever, and the like; and the Effluvia from Persons thus afflicted may be received by Healthy Persons by the Nostrils, by the Mouth, or the very Pores of the Body, and the very Distemper communicated by them. "For [says (a) Dr. Quincy,] "When a Person is ill of a malignant Fever, as far as any Effluvia do exhale from that Person, so far he may be said to have round him a contagious and poisonous Atmosphere, because there transpire from him such Particles, as will excite in other Animals, of like Constitution, the same fermentative Motion, as those to which they owe their Original." And this is what is called CONTAGION; For according to Physicians (b) Contagion is a Defilement going forth from a sick Body, whereby a like Sickness is communicated to another Body that is qualified to receive the same.

Whatever the Nature of that Defilement be, the Steam, the Effluvia, the (c) *μαχματα*, as Hippocrates calls them; the Scent, the Exhalations which proceed from infected Bodies, they are the Cause of the same Malady in other Bodies; for they are of the Nature of Ferment, and when received into the Blood set it in a Fermentation, and produce the same Distemper.

(a) Quincy's Cause and Cure of Pestilential Diseases, p. 51. Anno 1721.

b Diemerb. de Pestilen. Lib. I. Cap. 10. Sect. 1. Contagium est inquinamentum ab Ægroto Corpore exiens, quo similis affectus alteri Corpore Analogo communicatur.

(c) Hippocrates Lib. de Flat.

And this Corruption, these Effluvia come forth from Bodies afflicted by insensible Perspiration through the Pores of the Skin; and by Sweat, by Breath, Spittle, Excrements, Pus from Ulcers, and the like: And in like Manner are received by the Nostrils, the Breath, and the Pores of the Body. “For, [says Dr. (a)] “Hodges] the Pestilential Miasmata not only enter at “the largest Passages, but also through the Pores of “the Skin, even to the whole nervous System, from “whence they are communicated to all other Parts.” This is plain, let a Man wipe his Hands in the same Towel after another that has the Itch, the Distemper shall be communicated to him, as well as by lying in the same Sheets after him, or by being in Bed with him: Nay more, even the (b) Phtyick may be communicated. “For the Leven of the Ulcer communicates its Malignity by the Breath and the Spittle, “which infects the Lungs of sound People, and disposes them to an Abscess and an Ulcer; for which “Reason we find several People, especially Married “Persons, who give and receive this Disease from one “another.” And every one knows that a Bloody-Flux may be caught by going to Stool on that same Place where the Excrements of such a Patient have been cast in before; for all Excrements partake (c) of the good or bad State of Health of the Person: And that I verily believe was the Reason of the Divine Command among the *Jews*, Deut. xxiii. 12, 13, 14. *Thou shalt have a Place also without the Camp, whither thou shalt go forth abroad, and thou shalt have a Paddle upon thy Weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which came from thee.* God cer-

(a) Hodges of the Plague, p. 93. Quincy's Edition, Anno 1721.

(b) Biblio. Anatom. Vol. 2. pag. 635.

(c) *Excrementa Aegrorum cum sint Contagiosa facile quolibet transeuntes inficiunt.* Diemerberg. Lib. 2. cap. 3. Sect. 5.

tainly consulted the Health of his People by this Ordinance, and not meer Ceremonial Purity only, but he had a merciful Regard to their Health, that in so hot a Country they might not infect each other by their Excrements. And from that Command, and the instinct Law of Nature, the Antient *Romans* (a) enjoined, that at all Times the Streets of their City should be kept clean, and that's the Reason that in Times of Infection our Physicians (b) advise, and our Magistrates order a more than ordinary Care, to have Streets kept clean from all Excrements, Mixens, and other Nuisances.

But what I chiefly insist on is, that this Corruption caused by Distempers in human Bodies may, by these Effluvia, which have the Power (c) and Property of the Distempers in them, be carried through the Air, and be conveyed to other Persons at some Distance, [though not (d) very great]. This is evident in Epidemick Diseases, and Times of Pestilence, that even those Persons that shun the Sick, and avoid both their Houses, and them that visit them, and are careful of their Preservation, are notwithstanding visited: And whence is this? but because the Corruption hangs in (e) the Air, and is drawn into the Body by the Nostrils, and then cause the Head-Ach first, and next, Epilepsies, Convulsions, and the like, before the Distemper discovers itself; or else by the Mouth, and is swallowed down with the Spittle, and (f) then cause

(a) *Lex Pampinii* J. C. *Ædiles non permittant, neque in plateas stercora, aut sordes projici, neque Cadavera, neque Cerdones pellium sordes abstergere.*

(b) Anno 1665, *Advice of the College of Physicians at London.* Dr. Hodges, Page 206.

(c) *Effluvia Corporum Peste laborantium continent ipsam maligni inquinamenti Pestilentis proprietatem, ac potentiam.* Diemerb. Lib. 1. cap. 10. Sect. 1.

(d) Dr. Mead on the Plague, Anno 1720.

(e) Diemerbrook Lib. 1. cap. 10, 11. de Pest. Dr. Mead. Dr. Sydenham Sect. 2. pag. 59. Edit. 1717.

(f) Dr. Mead.

that Nauseousness and Vomitings which discover the Infection : And therefore, all Persons, and those especially that tend, and come near the Sick are rightly advised to guard their Nostrils, and by no Means to swallow their Spittle, but spit it out, lest they swallow that very Distemper others labour under, and receive that Corruption, which may prejudice their Health, if not destroy their Lives.

There is a very great Power in the Air to communicate and set forward any Motion that is in it, or any Thing that hangs in it. This is generally illustrated by a gentle Touch on the Trunk of a Tree not heard by those that stand by, which notwithstanding, gives a great Sound, and is easily heard by those that are at the other End of the Tree through that solid Body ; or else, by the Experience of the softest Whisper conveyed by the hollow Surface of a long Gallery at a very great Distance : And also, by two Lutes being screwed to an equal Heighth, and an Hundred, or more Feet asunder ; if any one be touch'd, the other String that answers it shall speak, though untouch'd, only by the trembling of the Air. And if a Bit of Paper, or Chaff, be laid on a String, touch the String of the other Lute which answers to it, and it will shake and cast off its Burden. What invisible Hand carries the Sound ? In the same Manner, the Air communicates Distempers from one Body to another that is analogous, and of the same Constitution ; as we see one bleare Eye causes another to tear, and so the Passions of the Mind are likewise raised for a lascivious Eye will stir up that same Passion in another.

What strange Effects do we see of Antipathy, or natural Repugnancy ? Some Men have a natural Aversion to some Creatures, and how quick does it work upon them through the Air, they that have an Antipathy to Cats, how soon are they sensible of them, and surpris'd when they come near them, although they see them not, and they be lock'd up from them,
through

thru' the Miasmata, or Particles that go forth from the Cat, and hang in the Air, and are drawn in by the Scent; they are uneasy, sweat, wax pale, and if they remove not away swoon. Now other Persons know nothing of this, they are not concerned, and perhaps, may laugh at this secret Operation of Nature, this Antipathy; when perhaps, they themselves may startle, and their Blood chill (if they suffer not the same Things) at the Sight of a Spider, a Mouse, a Snake, or a Toad.

All what has been said is, as yet, of Persons living when the Infection is not arrived to the highest Degree of Corruption or Fatality; but I come more home to my Purpose, and say, that the Danger of Infection is still greater, when the Corruption proceeds from DEAD BODIES, when the Corruption is at the highest, and fatal.

I very well know that Dead Bodies do not presently send forth any Effluvia, but I am very sure it is not long before they do, and when they corrupt and stink, those Steams are fatal, and more or less so, according to the Distemper the Person dyed of. *Diemerbrook* (a) is of Opinion, that a Body dead of the Plague, while it is yet warm, is more infectious than it was when living, and illustrates it by a Candle, the Snuff of which is more offensive when just blown out than when burning. And he adds, that the Corpse being quite cold is not infectious at all, but that when it corrupts, which is not long, the Infection grows much greater; and that is the Reason the Contagion spreads so violent where the Funerals of the Dead are delayed: As (b) *Diodorus Siculus* relates of *Athens*, and as we have lately seen, *Anno* 1720, at *Marseilles*. And (c) *Dr. Hodges* tells us, that in the

(a) *Diemerbrook de Peste, Lib. 2. cap. 3. Sect. 12.*

(b) *Diodorus Siculus, Lib. 14.*

(c) *Dr. Hodges's Loimologia, page 108.*

last Pestilence at *London*, Anno 1665, the very Carcasses when dead would weep out, as it were, the moribous Ferment both through the cutaneous Pores and the lachrymal Ducts of the Eyes.

These Effluvia from the Dead naturally tend to destroy the Life of others; and that is really the Reason Men naturally abhor the Sight or Touch of the Dead, the natural Spirit of Life is afraid of a Dead Body, and has an Abhorrence of it; for a Dead Body has a Scent, which is the Steam that comes from it, which is very disagreeable to Life, and that even of the purest Corps; but must be dangerous when the Body labour'd under any violent Distemper. From this natural Fear, humane Flesh being dead, seems to be much colder to our Touch than any other Flesh whatever, nay, even colder than Ice itself; nay more, though a Dead humane Body be warmed before the Fire, yet at our Touch we shall perceive it cold; and this proceeds from a natural Terrour we have, our Spirits flying from its greatest Enemy Death, and fearing some Corruption fatal might be communicated from the Dead to us.

These Effluvia of Dead Bodies, being received, cause an Infection, and upon the Infection the Spirit is scared, starts back and hides itself, but strikes a Terror on the Imagination, which constantly works, and too often falls under the Burden of the Apprehension, and by fearing of Danger falls into Danger: And hence it is (a) that the most courageous and bold, in Times of Epidemick Distempers and Pestilences escape, while the timorous and fearful fall an easy Prey to the Contagion.

Powerful is the Influence which the Effluvia of the Dead have upon the Living; for instance, a Woman dying of the Flux of the *Lochas*, I speak it with all

(a) Sennertus Lib. de Peste, C. 1.

Diemerbrook Lib. 1, Cap. 8, Sect. 9, 10.

the World: If another Woman at the Time of her Purgation come near that Dead Body, Nature being open, she may receive such an Infection from her, namely, a continual Flux of Blood that shall bring her to her Grave: Nay, a Woman sitting over the Grave (though covered and closed up) where such a Woman was buried may receive (Nature being open) the Infection; and if her Constitution be so strong as to resist the Poison from working that Way, it may cause a contrary Evil, namely, a perpetual Stoppage, and thence Convulsions, Epilepsies, Vapours, Barrenness, Miscarriages, and Apoplexies. And I am persuaded, that was a principal Reason why God prohibited Women at those Times to come into the Congregation, that they should not infect one another; see Page 12. And whence is it that so many Women among us grow sick and faint in the Churches; not so much from any Indisposition of their own, but from the Stenches they meet with there which have that Effect upon them, which work by the secret Way of Nature, although not perceptible by the Nostrils.

Truly, the Stenches of Dead Bodies, when they begin to corrupt, are exceeding hurtful to the Health of the Living, and destructive of Life too. And that I verily believe was the principal Reason why God would not suffer any Person that was executed to continue unburied, *Deut. xxi. Verses 22, 23. If a Man have committed a Sin worthy of Death, and he be to be put to Death, and thou hang him upon a Tree, his Body shall not remain all Night upon the Tree, but thou shalt in any wise bury him that Day (for he that is hanged is accursed of God) that thy Land be not defiled.* God mercifully considered, that the Dead Bodies might soon corrupt in so hot a Country; God knew the secret Powers of Nature, and his infinite Wisdom understood that that Corruption might be of fatal Consequence to the Living, and therefore, in Compassion to the Living,

why God.
not a wife
man & alone
another why
not alone
was as much
in spirit

ing, he would prevent any Mischief that might befall them from the Dead.

How very contrary to this, is the Custom among Christians, of **HANGING OFFENDERS** in **CHAINS**, to drop from the Gallows: And I heartily wish, that our Governours, (and with all good Manners and Respect to them, and due Deference to their high Station be it spoken) I heartily wish, that they would be pleased to consider of what bad Consequence this is, or may be.

*Hangings in
chains.*

How many Persons, especially Women with Child, have been scared and surprized at such Spectacles; and how many have miscarried through the abominable Scent they have received passing by those Places where Malefactors hang. And of how bad Consequence it might be, should God visit this Land with Epidemick Distempers; or Pestilence, when through the Corruption of the Air, almost every Malady turns pestilential, and every foetid Stink receives the Poison, and becomes the Infection of the Plague. (a)

As for the End to deter others from the Offences, if the Execution do not that, neither will the Hanging in Chains; and Experience has taught us, that hardned Sinners have made a Joke of those hanged up, and have not doubted either to rob under the Gallows, or even of dressing the Gallows in Mourning. But I ask Pardon for this Digression, and return to my Subject.

If the Effluvia and Stenches from Dead Bodies are so infectious, and of such fatal Consequences when in the open Air, it is an easy Matter to guess what they must be in Churches and Church-Yards, where great Numbers are buried promiscuously of all Sorts of Distempers; and many in such Coffins as hardly hold to-

(a) *Mindererus de Peste, C. 2.*

Diemerbrook Lib. 1. C. 6. Sect. 5.

Dr. Hodges's Edition, 1721. Page 26.

gether, and are not close enough to contain the Pur-
gations of the Bodies, as I have too often seen, even
before they were buried. But especially what must
they be in Churches, which are seldom open'd, and
where no Air can blow through to disperse the Va-
pours that continually arise from the Graves. "For
" that Pestilential Particles are dispersed by Winds is
" most (a) certain, those that are penned up there-
" fore, and suffer'd to stagnate in the Air in the
" Churches, certainly must be, at least, may be of
most fatal Consequences." And that is certainly the
Reason why Physicians advise, (b) "That in Time
" of Pestilence they should not bury in Churches,
" and that Churches should be first smoaked before
" the Congregations assemble.

An OBJECTION Answered.

If it be said, That there can be no such Danger
of Infection, because the Pavements in Churches are
laid close again, and that great Tomb-Stones will pre-
vent such Effluvia or Stenches to arise. I take Leave
to answer, that upon Examination, this Objection has
no Force in it, and indeed is nothing at all.

For, *First*, It is impossible that the Pavements can
be made good again presently, for the Earth is gene-
rally let alone awhile to sagg or settle, as the Work-
men express it; and if the Ground be ramm'd down,
it must take up some Time before it be closed: And
if we consider, that Bodies are generally kept four,
five, or more Days before they are buried, they must
needs be in full Ferment, and at the Height of Cor-
ruption before the Pavement can be enclosed upon
them.

(a) *Ibid.* Page 205.

(b) *College of Physicians at London, Anno 1665.*

But besides, while Graves are open in Churches, are there no Steems from other Corpses formerly buried there, besides those to be deposited, that may arise, and prove prejudicial. And suppose a Grave, wherein a Man dead of a Pestilence was laid, be opened again for another Corpse after a Month or two, may not the opening of such a Grave be the Occasion of causing such a Dreadful Contagion, as may prove fatal to Thousands of People.

What amazing Instances do we find in History, of Vaults that have been open'd, and pestilential Stenches that have suddenly killed the Workmen, and all that were near within the Reach of the Destroying Blast; how Air penn'd up in such Places, let loose has burst forth with Violence, and carried Death along with it wherever it came. Historians (a) have given us most melancholy Accounts of this Kind; but not designing to swell these Pages, I refer to the Authors: And hence it is, that in Places infected with Pestilence the Churches are often shut up, and Divine Service neglected, for Fear of the Contagion, from the Effluvia arising from the Graves: And the Danger of the Contagion must necessarily be greater in our Churches, than those in Popish Countries, because their Churches are at all Times fumigated by Incense, and Lamps continually burning, which may, in some Degree, destroy the Vapours, which our Churches have not.

(a) Diemerbrook *de Peste*, Lib. 2. Cap. 3. Sect. 12, & Sect. 20.

Ambrosius Pareus *Lib.* 10. Cap. 13.

Sabellicus *Lib.* 9. En. 5.

Jo. Wolfius *Tom.* 1. *Lett. Memorial.* Cent. 10.

Agricola *de Peste*, Lib. 1.

Ammianus Marcellinus *Hist.* 73.

Trincavellæ *Lib.* 3. *Concil.* 17.

Quincy's *Essay*, P. 12, 13.

69 *Superstition another Reason, &c.* CHAP. III.

Again, I further answer, that it is a Mistake, that any Pavements, or Tomb-Stones, can prevent any Effluvia or Stenches from ascending: There is no Stone or Mortar so close but has Pores sufficient for those Exhalations; witness the hardest Marble giving, or breathing out against wet Weather: Pray whence comes that Vapour? Whence does it arise? It falls not certainly through the Tiles, or Roofs of Churches, or through several Stories in Houses in dry Weather; no, it ascends from the Earth, it rises from the Ground, and comes through the Pores of the Stone, and such as it is, pure or impure, as the Nature of such a Soil can be, that is filled with Dead Bodies: which dyed of all Sorts of Distempers.

The hardest Flint will imbibe Water, and the hardest Tomb-Stone laid in a River will be soaked through, though it swell not like a Sponge, yet has Pores enough for Water to run through, or for Vapours, Steams, and Stenches to be exhaled through.



The CONCLUSION.



HAVING therefore proved, That the BURYING of the DEAD in CHURCHES and CHURCH-YARDS may be prejudicial to the LIVING, and Experience having shewn that it has been so; nay more, since it is certain, that the Practice is contrary to all Nations in the World, is of late Invention, *begun through Pride, improved by Superstition, and encouraged for Lucre*: And since it is most certain also, that it can be of no Service in the Administration of Holy Things, no Advantage to Prayer, no Benefit to Preaching, no Addition to the Sacraments: In a Word, no Good in the World can be expected from it, but only great Inconveniencies may be feared, it is most humbly offered to the CONSIDERATION of our SUPERIOURS, Whether it might not be proper, for the Good of Mankind, that Burial-Places be appointed abroad from Cities and Towns, and the *Burying in Churches and Church-Yards* be utterly forbid.

For, if there be no Danger in the Practice, why do Physicians, in Time of Infection, diswade People from burying there, and from living in Houses near adjoining to Church-Yards, (a) and even from going through Church-Yards, for Fear of Infection? And if there be that Danger, is it not reasonable to prevent it?

(a) Zoar a most Antient Physician has laid down this Rule. Pessimum est tempore Pestis habitare in locis Mortuorum Monumentis propinquis. Diemerb. Lib. 2. Cap. 3. Sect. 12.

GOD

GOD grant that the Pestilence now abroad may never come near this Land. May infinite Goodness preserve this Nation in Health and Prosperity. But is it not equally incumbent on our GOVERNOURS (with all due Respect be it offer'd) to prevent, at least, to endeavour to prevent other Sicknesses at Home, as to prevent that most Terrible one from being brought to us from Abroad. WE have Reason to be thankful for the good Care of His MAJESTY, signified in the last Act of Parliament, for preventing the Contagion of the Pestilence, bearing Date, Feb. 10, 1720. And might it not be in some Degree beneficial, that such Funeral-Places were appointed whence no Mischief could ensue.

Surely Christians may be buried with the same Decency and Rites, with the same Pomp and Grandeur in other Grounds, as in Church-Yards and Churches. And we find, that in greater Cities, as *London*, where Necessity has forced them to look for Burying-Places at a Distance from the Town, there is no Scruple of burying in them, and by an Act of Parliament, such a Practice might be introduced, and made universal for universal Good.

As Funeral-Places are not to be sought after superstitiously, so neither are they to be contemned. (a) Those Gentiles that despised a Decent Funeral seemed to have shook off Humanity. There was neither good Sense nor Prudence in the Answer of *Theodorus* the Philosopher to *Lyfimachus*, who had threatened to hang him. Scare, says he, your Noble Men with Hanging, for it is all one to me, whether I rot in the Air, or in the Ground. And *Diogenes* his Expression was little better, That he car'd not if the wild Beasts should eat him: Nor that of *Anaxagoras*, That he valued not how, or where he was buried, for the Way to Hell is equally near to all Countries.

(a) Hoornbeeck. Pag. 310.

The Scriptures tell us, That it is a Judgment to want a Decent Funeral; (a) and the Light of Nature (b) has also judged it a Mark of Dishonour to the Deceased: But if it cannot be obtained, as in the Times of Persecution in the primitive Church, the Christians were not concerned where, or how they were interred. Christians need not be anxious about a Grave, (c) they know that Nature buries the Dead; and that natural Religion taught Men not to deny the Rites of Sepulture, even to Enemies. Nay, the primitive Christians braved their Persecutors (d) with the Contempt of a Grave: For *Minutius Felix* says, (e) "We fear no Hurt from any Grave, but desire
" to retain the most Antient and most Decent Custom of Burials; but if we cannot obtain that, we
" Christians should joyn with *Monica* (f) the Mother of *St. Austin*, who dying out of her Country
" charged her Children not to be uneasy about her Body, but to bury it where they could, for no
" Place is far from God; and no Fear but God will
" find me to raise me at the last Day."

Consecrating of Grounds for Burial is not of great Antiquity. All the first Christians, for Four Hundred Years at the least, were buried in Burial-Places of the several Nations where they dwelt, at least, not in Grounds set apart in so solemn a Manner; and in this Land there was no Consecration 'till the Days of *St. David*, Archbishop of *Menew*, who is said to have lived 145 Years, and introduced that Ceremony here.

(a) Eccl. vi. 3. Jer. v. 25. Jer. vii. 11. Jer. viii. 2.

(b) Val. Paterc. Hist. Lib. 3.

Val. Max. Lib. 5. Cap. 4.

(c) *Nec tumulum Curo sepelit Natura relictos,
----- Ne hostes quidem Sepulturam invident.*

(d) August. Civit. Dei, Lib. 1. Cap. 12.

(e) In Octavio, Anno 220.

(f) August. Conf. Lib. 9. Cap. 11. *Nihil inquit longe est a Deo, neq; timendum est, ne ille agnoscat in fine seculi unde me resuscit* & Anno 389. at Ostia in Italy.

(a) And I am perswaded no one believes those primitive Christians to have suffer'd either in Regard to God or Man for their Interrment. But because we Christians have Hope of a glorious Resurrection from the Dust of the Earth, I must acknowledge, that the separating Grounds for Burial-Places in so solemn a Manner, by Prayer, is a laudable Custom: (b) But I must at the same Time say, they might be consecrated as well for that Purpose abroad from inhabited Places as within them.

As for Objections, there can be none of such Moment as can balance with the Benefit of Life and Health, and therefore, I most humbly offer what has been said to the Consideration of our SUPERIOURS.

(a) Aylet Sammes *Britan. Antiq.* pag. 214.

(b) August. *Cura pro Mort. C. 3. propter Fidem Resurrectionis astruendam.*

Prudentius.

Quidnam sibi saxa cavata?

Quid pulchra volunt Monumenta?

Nisi quod res creditur illis,

Non Mortua sed data Semor



FINIS